

# THE CHRISTIAN MESSENGER.

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## CONSIDERATIONS ON A CALL TO THE MINISTRY.

*Extract from an ordination sermon, by the REV. JAMES MUIR, D. D.*

“Unto me—is *this* grace given that I should preach.”

Peculiar qualifications were necessary for church officers during the infancy of the church, that the church might be planted, cherished and matured. An extraordinary officer was sent out on this mission—an *apostle*. A distinct knowledge—acquired either from personal attendance on Christ when on earth, or by immediate revelation from him now in heaven,—concerning the nature of christianity and its tendency; its doctrines, precepts and institutions; the facts which it relates, and the prospects which it unfolds: A boldness and an utterance to communicate that knowledge through an extensive circle: A power to excite attention by acts miraculous and astonishing; severally and together characterize this extraordinary officer, and are in view when the apostle speaks of the grace given unto him.

Let it be observed that the qualifications of one apostle differed from the qualifications of another, according to the work which each was called to perform. This is distinctly stated in the epistle to the Gallatians, when the apostle assures the Gallatians, speaking of the twelve, that their authority was not necessary to validate his commission. The particular interest which the Gentile had in the gospel was expressly revealed to the apostle Paul, and his qualifications were well calculated for usefulness among them. Although the apostle Peter was not ignorant of the privileges intended the Gentiles, yet his qualifications adapted his services more immediately for the Jews. The allotment of different persons to different work, each capacitated for the part which was assigned him, is frequently spoken of, as “their measure, and line of things; as the dispensation of the grace of God given unto them.”

This distribution of gifts and services was exactly suited to the circumstances of the church at that early age: But circumstances have since altered. Miracles, having answered the end intended, have been laid aside: The gifts and qualifications of an apostle have been withdrawn; yet gifts and qualifications adapted to existing circumstances are still communicated. The existence of these gifts, and the distribution of them for usefulness, is the care of a wise, good, and efficient Providence. An extraordinary call to the ministry, or to the particular charge where that ministry is to be exer-

cised, cannot now be expected: Yet the door is not open to all; none may take this office upon himself: There is a call to the ministerial office—not indeed such as the apostle had, but it may be equally evinced to be of God.

To this let me detain your attention. Whence may a call to take part in the gospel ministry be concluded? A call to take part in the gospel ministry may be concluded, when the mind, after full and devout deliberation, chooses this service in preference to all others.

There are various occupations in life, necessary for our sustenance and comfort. None of them could be neglected without manifest loss and inconvenience. That men should be so inclined and parcelled out; that all these occupations find hands by which they are carried on without interruption, is a topick whence a divine providence may be strongly argued. Watchful of our temporal, God is not less watchful of our spiritual concerns,—nay, the church is his peculiar care. Labourers are wanting for the vineyard; and God speaks in his providence, “whom shall I send, and who shall go for us?” The call commands attention, and lays a necessity upon this man, and upon that,—who return a devout and earnest answer, “here am I, send me;” wretched should I be, were I not to preach the gospel.

Instances occur of some who mistake their calling: their inclination has been counteracted, or they have been influenced by unworthy motives. If a man enter the ministry in hopes of present gain; or if he can suppose that the dignity of the ministerial character is to be supported by *the man of the world*, his views are perverse and must not be encouraged. “Lord,” said a certain man, when Christ was on earth, “Lord, I will follow thee whither so ever thou goest:” Jesus, who knew the heart, checks the rising of some ambitious view with the unexpected information, “Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.” Another, who had thought as superficially on the subject, stepped forward, and with a good address declared, “Lord, I will follow thee; but let me first go bid them farewell who are at home at my house.” The service of Christ this man was willing to reconcile with the etiquette of the world; his foolish scheme was severely reprobated: “No man having put his hand to the plough and looking back is fit for the kingdom of God.” The inclination, which includes a call to take part in the ministry, must originate in just views of the ministry, and be the consequence of deliberation and prayer.

*Qualifications*, capacitating for the gospel ministry, are included, in a call to enter thereon: A strong constitution is more immediately requisite in some employments, and strength of mind in others. In this employment no proficiency can be expected unless both be united; in that employment neither the one nor the other is indispensable. The constitution of the body and the bent of the mind deserve equal attention, when deciding on that course of life, which it is intended that we should follow; and in a prudent decision we comply with his will to whom, both for the body and the mind, we are indebted.

The ministry is entirely conversant with religion; let it therefore have its seat in the heart. A lamp without oil, or salt which has lost its savour, is not more despicable than the minister destitute of religion. "If a man desireth the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach: Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man, know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil." Experience in the christian life; prudence in secular transactions; a conciliating deportment are becoming in every christian, particularly in the teacher of christianity. Qualifications of this kind characterized that man whom our Lord engaged in his service, whilst he rejected the offer of service made by others. "He said unto another, follow me. But he said Lord, suffer me first to go and bury my father. Jesus said unto him, let the dead bury the dead: but go thou and preach the kingdom of God." The proposal in this instance came from the Lord, but in the other instances from the individuals themselves. They were rash; he was deliberate: they never once suspected their capacity for service; diffident of himself, he came reluctantly in view. His apology was amiable. Commentators suppose that his father was yet alive, full of years and infirmity; he was tender of his gray hairs, and willing to abide near him until he had discharged the last melancholy office. The affectionate and dutiful are peculiarly fit for the ministry: The distinction put upon this youth recommends these duties. We are at the same time informed, that when the duties of the ministerial office, an office of such vast importance, come in competition with other duties, we must not hesitate: what has the preference is evident—leave the care of mortal things to other mortals, but go thou and preach the gospel.

The experience and practice of religion are expected in a christian minister: Beside, let there be discernment to distinguish truth from error, powers of reasoning, whereby subjects may be traced in their connexions and consequences: and such an address and command of words necessary to conduct publick worship, not only without contempt, but also with decency and pleasure.

#### BIBLE AND PRAYER BOOK SOCIETY.

It appears by the report of the "Auxiliary New-York Bible and Common Prayer Book Society," read by the managers on the 26th of March, that they have during the preceding year gratuitously distributed 625 Bibles, and issued from their depository 5239 of the Common Prayer Books. The receipts amounted to \$8,497 78, and their disbursement to \$3,546 56.

## RELIGIOUS INTELLIGENCE.

## FOREIGN.

## METHODIST MISSIONS.

*Extracts of a letter from the Rev. Mr. Clough, to Mr. Bunting, dated Columbo, May 1, 1817.*

The nature of our work, and the prospects which open before us, encourage and animate us to labour on. Hence we are using, to the utmost of our power, those means which God has placed within our reach, to accomplish that great work which, I have no doubt in my mind whatever, he sent us out into this country to perform.

Our work divides itself into several different parts: the principal of which are preaching, translating, catechising, printing, &c. &c. and by a persevering attention to these labours, we calculate upon being able to spread the word of life in a very extensive way among the heathens of this country. And it is indeed pleasing to us who are on the spot to see how regularly these modes of labour unfold themselves, and in a way I think exactly corresponding with the situation of the people among whom we are situated; and promise, shall I say, pleasing? I will go further and say, glorious results. In the mean time we are perfectly convinced, that the greatest efforts of human agency, unaccompanied by the blessing of our Lord and Master, can do but little. And after all, the work is his. To no person, I think, is this truth more evident than to missionaries. But even this idea of our work, when properly realized, so far from enervating any one of our attempts, adds strength and confidence to all we do. Indeed, it leaves us without any room to doubt, so long as we acknowledge God in all our ways.

You would be greatly pleased to be in one of our English class-meetings, and hear the artless simplicity of those that are real members of our society,—to see their zeal, and love to every branch of our doctrine, and their hearty acquiescence in every part of our discipline. I am really surprised sometimes to hear the clear manner in which they speak of the things of God, and of the work of grace upon their souls, and recollect, that a short time back, *these were not a people*. As many of the natives, Cingalese, and those who speak the Portuguese language only, have begun to express a wish to be admitted to our class-meetings, we are now beginning to establish classes in the Portuguese and Cingalese languages. The other night, we had several natives in the class; but only two or three could speak English. Upon one of them being asked, if he wished to be saved from sin and hell, he replied with much fervour, "*I very much like dat.*" Well, have you begun to pray to God? "*I always now praying every day.*" But how do you pray? He replied, putting his hand upon his breast, "*I always pray now wid my heart feeling.*" This unexpected, and yet most pleasing explanation of



prayer, produced, as you may naturally suppose, a powerful effect on our English class. It quite overcame some.

Our Portuguese congregation, though small in its beginning, now promises well. It is in general serious; but hearing God's word is not enough; and hence there is so little of the fear of God out of the places of worship in this country, that, however a person's mind may be affected under preaching, when he goes into an ungodly world, he loses it all; and it would be next to a miracle for such a one to hold fast: consequently we see the necessity of classes being introduced. Our class-meetings are the only means I can think of as likely, after all, to make effectual work of it. But as this class of people have lived so long without any kind of religious instruction, every thing must be brought round in a regular way. Hence I think the plan we are adopting of establishing a regular catechising for all such as are disposed to come, and then finding out those who are the most in earnest for their souls, and immediately forming them into classes, is the best we can devise, at least at present, to promote the salvation of immortal souls.

Since the opening of our chapel, I have paid more particular attention to the Portuguese language, and can now preach or converse in it with the utmost ease. My opinion in respect to the languages of this country is, that we shall not do much in them in the way of preaching, until we do it extempore. This I see more clearly since I preached in this way in the Portuguese. But having had so much to do in English and Portuguese the last six months, it has proved a serious hindrance to me in the Cingalese.

Translating has also been another great hindrance in my way of writing sermons in the Cingalese. Long before you receive this, you will have heard of the death of W. Tolfrey, esq. who was engaged in making a translation of the New Testament into Cingalese. I wrote to Dr. Clarke some months since, and gave him some of the melancholy intelligence of this worthy gentleman, also of the translating work having been removed to the mission-house. I am now hard at work to complete it, in conjunction with brother Armour, and Mr. Chater, the Baptist missionary. At present, we are literally jaded with our different employments on this station; and nothing could possibly induce me to devote four days in the week to close attention to this work, but the idea of its vast importance; and I frequently please myself with the reflection, that this translation of the word of life, when we are gone—yes, it then will preach the Saviour of sinners to generations yet unborn. The Scriptures are not the only work which we are putting into the languages of this country. We have just finished, i. e. printed off, a very large edition of Mr. T. Wood's Catechism in Cingalese, and another in Portuguese, and, from the manner in which it is read and committed to memory by the children and adults, I am persuaded that great good will soon be done by it. It is really delightful to hear the children repeat the different answers, with all the Scripture proofs, with the utmost correctness. We are now printing it in Malabar. Besides this, we have printed in the Cingalese and Malabar languages, with-

in the last four months, from twenty to thirty thousand tracts, chiefly extracts from the New Testament, consisting of the parables, miracles, our Lord's sermon on the Mount, &c. We have printed also a small edition of two thousand of Ostervald's Scripture History in Cingalese. I mean the abridged edition. The same is now printing off in Tamul. It is done at the expense of the Bible society in Ceylon.

I am almost constantly confined in my room; and my principal journeys are those I make out of my study to the translating room, and from thence into the pulpit. I am sometimes for weeks together, and scarcely reach the outside of the walls of the mission premises. Here I am:—my hours, days, and weeks fly away, and the remembrance of them is only impressed upon my thoughts by the return of certain seasons; and it must, of necessity, be the case with me, at least for some time. Our mission will always require some of the brethren thus to fill up their time, as much must be done in translating.

O! that we could make our voices convey across the wide ocean the feelings of gratitude, love and affection, that fill our souls toward our friends in Britain for all their kindness to us, their unworthy representatives to the heathen. Well; they are known unto God; and the day of the Lord will bring us together in our Father's house. At present we are separated—it must be the case—God's cause requires it, and our souls unitedly say, "Father, thy will be done;" and by a proper realizing of the two states in which man was created to move, namely, time and eternity, our little separation will appear a matter of trifling importance.—*Miss. Not.*

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#### BIBLE CAUSE.

Extracts from the correspondence of the British and Foreign Bible Society, published Dec. 1817.

*From Basseterre, St. Christophers, Oct. 16, 1817.*

About twelve months ago, when I was on the point of embarking for this country, you kindly furnished me with Bibles and Testaments, to distribute among the poor negroes, and others, who were destitute of the Holy Scriptures, and had no means of obtaining them. I now take the liberty to present you my sincere thanks for your kindness; and to inform you how I disposed of your invaluable gift. Before I came to this island, I was two months in Antigua. During my stay there, several pious blacks came from Bermuda, an island a short distance from Antigua, to request that a few Bibles and Testaments might be given them; for this they begged in a very affecting manner. Mr. Jackson and I gave them two dozen of Testaments. We informed these poor negroes that we could not prudently give them any more. We advised them to read to such as were unable to read, and then to lend their Testaments to such of their companions as were disposed to read for themselves. This they promised to do; and, on receiving the rich treasure, their joy

was inexpressible, as might be seen by the tears which flowed down their sable faces. Soon after my arrival in this place, a mulatto female slave called on me for a Bible, which I gave to her. In a short time, several others, both black and coloured, called on me in a similar manner. As I saw the want of the Scriptures which prevailed, I was careful to give to such persons only as were in low circumstances, and appeared truly in earnest. After giving the Bibles and Testaments away in this manner, the few that remained in my possession I gave to a Sabbath school in this town, where about two or three hundred poor black and coloured children are gratuitously taught the principles of the christian religion.

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*From Berbice, August 6, 1817.*

The Rev. Mr. Davies has requested me to forward this letter to you. He is in great want of Bibles for the poor slaves and others in Demerara. It is pleasing to find that so many of those poor people have learned to read the Scriptures, and that they take so much delight in reading this holy book, which is able to make them wise unto salvation, and contented and happy in their present condition.

Mr. Davies writes:—"I had no just idea of the number of negroes that wish for Bibles, till I mentioned to some of them, that I would procure Bibles for those who wished to have them. The next week, applications poured in from every plantation, and every quarter, especially for Bibles with references in the margin. The negroes say they will get the money ready by the time the Bibles arrive, which I hope will be in four months at furthest."

We are endeavouring to prepare people for the Bible, by teaching them to read, and by pointing out to them the importance of it; and often wish that the one hundred thousand slaves in Demerara, Essequibo, and Berbice, could read; then we would write for one hundred thousand Bibles for them. The negroes are sending you cotton, coffee, and sugar, every month; you must send them in exchange the precious word of God.

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*From the Moravian missionaries on the coast of Labrador,\* Okkak, September 18, 1817.*

We, the missionaries of Okkak, return to the worthy Bible society in London, our most respectful and cordial thanks for the additional and most valuable present of the Acts of the Apostles, in the Esquimaux language, which we have received by the vessel of this year. May the Lord bless your deeds, which are wrought in God; and may the work you are carrying on, still continue to prosper for the salvation of many thousand souls!

This portion of the New Testament in the Esquimaux language, affords us much joy and encouragement; nor do we entertain a doubt

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\* Two of their number, of whom one had ministered in Labrador more than thirty-one years, appeared, at the committee, on the 17th of last month, in the costume of the natives, and expressed the thanks of the christian Esquimaux, for what the society had done in their behalf.



but that our Esquimaux also will receive the most beneficial impressions, when, this winter, they shall read the beautiful description of the origin of the christian church, and feel their hearts warmed with fresh motives to gratitude.

Our aged missionary at Nain, Mr. Schmiddmann, is indefatigably engaged in completing the translation of all the epistles, and has so far succeeded, that we have been able twice to circulate the manuscripts for revision, and we shall do the same, this winter, for the third time; after which we shall get the whole fairly transcribed, and transmit it to you, next year, for your approbation and printing.

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*From the Rev. Robert Pinkerton. St. Petersburg, Aug 25, (O. S.) 1817.*

The *Don Cossack Bible Society* was finally established on the 12th of July, when the brave Hettman, count Platoff, and general Kuteinckoff, were unanimously elected vice-presidents, together with a committee of eight directors, two secretaries, and a treasurer. At the first meeting of the committee, count Platoff presided; and a number of appropriate regulations were made, which will tend greatly to accelerate the object of the institution. The following are extracts:

“Now that the Don Cossack branch is regularly organised, the committee will endeavour to act in such a way as is best calculated to further the benevolent objects of the Russian Bible society, and to furnish all our Cossacks, who desire to possess them, with the books of holy writ.

“It is necessary, therefore, first of all, to use means for augmenting the number of members and benefactors; thereby the amount of subscriptions will, by the aid of Almighty God, who blesses all good institutions, be augmented also; at the formation of this society, the subscriptions from the inhabitants of this city (Tscherkask) alone, were very considerable. The other parts of the Don Cossack states have not yet been called upon to aid this newly founded institution; and, therefore, in order that the Cossack officers and men, and even the civil inhabitants, who are animated with a desire to promote the reading of the word of God our Saviour, may have an opportunity of manifesting this their laudable zeal, by becoming supporters of this society, the Cossack government shall be petitioned to make its object known in a becoming way, in all the districts inhabited by the Don Cossacks, by sending to every village, first, a copy of his imperial majesty's letter to the Hettman, count Platoff, on the subject of the Bible society. Second, a copy of the pamphlet *on the object of the Russian Bible Society*; from which every one will see, that not the smallest gifts are rejected; that even kopeks will be accepted with gratitude. Third, subscription-papers for enrolling the names of the members and benefactors. Each of the priests belonging to the Cossacks of the Don, shall also be furnished with copies of the same from the consistories of Tscherkask and Hos-



sersk; and these consistories should further be petitioned to recommend the cause to the pastors of the flock of Christ, that on all occasions they may endeavour, as much as possible, to animate their people with a holy zeal for this work of God, undertaken to advance the glory of the Redeemer, and the eternal salvation of mankind. And as part of the Cossack troops are now on service in different countries; among whom, it may well be supposed, there are those, who, out of pious motives, would desire to take part in this work, so universally beneficial, and calculated to promote the salvation of souls, by becoming members and benefactors; therefore, the war expedition should be requested to send copies of the above named papers to every station where the Cossacks are on actual service. Respecting the number of copies of the Holy Scriptures needed, it may be taken for granted that it will be great, *because the zeal of the Cossacks for reading the word of God is well known.*"

According to the register which we have already received from the committee in Tscherkask, the number of members and benefactors is no less than eight thousand one hundred and forty. Their subscriptions amount to upwards of twenty-two thousand rubles; of which sum they have sent ten thousand to aid the funds of the parent society. They have requested three hundred and sixty-five copies in the Slavonian, German, Calmuc, and Tartar languages, to commence with; and are making preparations for opening a depository.

*Bos. Rec.*

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FROM THE CHRISTIAN HERALD.

#### REFORMATION IN NEWGATE.

*Extract of a letter from a respectable friend in London, to his correspondent in this city, relative to the female department in the prison of Newgate.*

It may afford thee satisfaction to learn, that a committee of women friends have had permission to try their strength in the endeavour to bring about some reformation in their own sex in that prison. It is now somewhat more than three months since they commenced their operations; and it is admirable to see the astonishing improvement which has in this short period taken place. Some months previous, myself with some others visited Newgate, and we were at that time shocked to observe the extreme depravity, licentiousness, and wickedness of the females. Drunkenness and blasphemy was continual, accompanied by quarrelling and fighting, and other vices consequent on the degradation they were then plunged into. The scene is now different. About a month, or five weeks since, I again went there, accompanied by lord Nugent, one of our honorary members of the society for the diffusion of knowledge on the criminal laws, &c. where we beheld a very different scene. There was no swearing, no drunkenness, no lewd conversation, no quarrelling or fighting; there was a strict attention to various employments given them, the earnings for which were reserv-

ed for them when they left the prison. It was commenced by Elizabeth (Joseph) Fry, and is continued by ten female friends, and two women, wives of clergymen, some of whom daily superintend the management. Among other work that has been done by the prisoners, they, to the end of three months, made more than four thousand shirts, besides knitting many pairs of stockings. And the week before last the person employing them having occasion to make up a large shipping order, had one hundred shirts made for him by these females in *one day*. This I look upon as the commencement of a new era in prison discipline, and I earnestly hope in a short time some effort may be made towards reformation among the men; which, if carried rightly into effect, will evidently show that there will be no necessity for taking away the life of human beings so long as they may be thus made extensively useful to society, and, it may be hoped, reformed themselves.

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### DOMESTICK.

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#### ADDRESS

OF THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*To all Foreign Mission Societies, other Associations auxiliary to the board, and individual patrons and contributors.*

(Concluded from page 349, vol. 2.)

The prudential committee wish it to be distinctly understood, that it is proposed to send a copy of the *Missionary Herald* to every foreign mission society or other association, the amount of whose annual payments into the treasury of the board shall not be less than twelve dollars; and also to every individual, who shall either give, or collect and pay into the treasury, twelve dollars a year. And it is requested that the names of all such societies and individuals should be, as soon as convenient, communicated to the treasurer, Jeremiah Evarts, esq. Boston; with such directions respecting the conveyance of the *Herald* to them, as may be deemed necessary.

It is also requested that the proper officer of every society or association, auxiliary to the board, would communicate to the treasurer, or to the corresponding secretary, the number of its members; also the names and titles of all life subscribers, and members whose annual subscription is not less than three dollars; specifying the sums subscribed by them respectively and their places of abode; that a list of them may be published with the annual accounts of the board.

It is most earnestly recommended to all the friends of the cause to do what they can to extend the circulation of the *Missionary Herald*, either by itself, or united with the *Panoplist*;—to take it themselves, and to use all proper means to engage others to take it.

In this long predicted, long prayed for day, when the King of

Zion is rallying his friends in all her dwellings to his standard, and is marching in the greatness of his strength to take possession of his kingdom in all lands, who does not wish to be informed of his advances, and of his achievements? Are they less interesting to the christian, than have been the baleful marches and exploits of desolating conquerors? Who, if not well informed, can feel and act as he ought in this new era?—Can, as he ought, be awake to the wonderful facts in rapid succession transpiring—be impressed with the majestick displays of divine power and grace—be refreshed with the opening scenes of light and of glory—have his spirit stirred, warmed, and expanded, by the momentous objects which demand his attention and exertion—or be prepared to offer up, with the many thousands of Israel, supplications, intercessions, and thanksgivings, suitable to the course of events, or to the existing state of the church and of the world? Is it not for want of information, such as the *Missionary Herald* is designed to convey, that, in regard to the missionary cause, and the great christian movements of the day, many, very many who bear the name of christians, are even until now folding their hands in listless apathy, or looking around them with vacant strangeness, with zealous caution, or with doubting hesitancy.

The taking of such a publication seems not uncommonly to be regarded as a matter of charity, or of favour; and like other charities or favours, is it not often too lightly neglected, or too reluctantly done? To induce an individual, and especially the head of a family to take it, is indeed a favour, an act of charity; it is a favour, an act of charity to him—to them—to many.

*The spirit of missions is a spirit of prayer.* It embraces the promises, it fixes its hopes on God. To him it constantly looks for wisdom and energy, for instruments and means, for help and success. Without prayer it cannot live.

It was the spirit of missions which consecrated for special united prayer the *first Monday* of every month. In devout observance of this appointment, hundreds of churches and thousands of christians, in our land, statedly join with myriads of their brethren and sisters of other lands, in presenting their humble requests and grateful acknowledgments, through their one High Priest to the God and Father of all. It is becoming also a custom, and one highly worthy of attention, for foreign mission societies to observe, besides the monthly, a *quarterly* concert of prayer; at which churches and christians within the limits of each society meet, either in rotation from place to place, or otherwise as seems most expedient, for more public exercises of devotion, and more extended communications of missionary and other religious information.

Religious intelligence—accounts of the descending showers of heavenly influence, and of what the Lord is doing by the power of his grace, and by the instrumentality of his friends in different parts of the world, are among the most efficacious means of quickening the spirit of prayer, and giving it enlargement and fervency in supplication and thanksgiving.



These appointed seasons of prayer are most precious to the hearts of christians, and of unspeakable importance to the cause of missions and to the interests generally of the Redeemer's kingdom. They cannot be too highly prized, nor can too much be done to unite all churches and all christians in the observance of them; with good information and deep impressions of the wants and miseries of the world, and of what is doing, what is designed, and what ought to be attempted, for exhibiting every where the remedy which infinite goodness has appointed.

Such, respected and beloved friends and helpers, are the statements, views and suggestions, which we beg to submit to your very earnest attention.

We repeat it, for we wish the impression to be deep and abiding on your minds. *The establishments which have been founded by your charities, and consecrated by your prayers, are still, under God, dependent on you.* At every station your missionaries, beholding the wide spread ruins and wretchedness around them, are calling, with all the pathos of grief and commiseration, for help. Their schools for heathen children may be increased and multiplied to any extent for which means are afforded them; the hundreds of millions of heathen, perishing for lack of knowledge, demand of christian nations thousands of missionaries, and millions of Bibles.

Is any one alarmed at the expence? *A single cent from each person in the United States would amount to three times as much as was collected for our treasury the last year. One cent a week from each individual would amount in a year to more than two hundred times the total sum of our last year's expenditure!* Would this impoverish our country?—Can we then forget that “HE WHO WAS RICH, FOR OUR SAKES BECAME POOR, THAT WE THROUGH HIS POVERTY MIGHT BE MADE RICH! What are a few thousands—what a few millions of dollars—to the salvation of a single soul! What person now living will a hundred years hence regret, if he shall have laid up for his survivors somewhat less, or even denied himself and his family some earthly luxury, comfort, or accommodation, for the sake of affording to a poor fellow being, whom though he has never seen on earth he may meet in heaven, the means of finding the way from eternal perdition to immortality and glory?

Beloved friends, we must not be afraid, we must not be ashamed to beg—to beg with importance and persevering earnestness, for this cause. There is none better on earth. It is the very cause which has moved the heavens; and which he who made the world, sealed at Gethsemane and on Calvary with his blood. Let us place ourselves often by the side of his cross, and thence look round upon the world, for which he died; and consider, that soon we shall meet those to whom he has commanded us to make known the design and the benefits of his death—before his judgment seat.

The silver and the gold are his. In his name we may well press home to our own hearts, and to the hearts of others, the indispensable duty of consecrating these treasures—a portion of them at least—directly to the high purposes of his salvation, and kingdom, and



glory. Nor should we waste a moment in parleying with the cold, calculating spirit, which is always doubting whether so much should be done for the heathen abroad, when there are so many near home, and never doing any thing, or but very little, either for the one or for the other. While we are parleying, the heathen are perishing. Our neglect of those at home, is surely no excuse for neglecting those abroad. Both for the one and for the other, more—a thousand fold more ought to be done.

Let then one united effort be made. Let ministers, and churches, and congregations—let individuals of all classes and in every place, be waked up to this momentous object. And let it never cease to be reiterated, and with increased intensity of feeling, ardour of design and fixedness of purpose, **THE HEATHEN IN ALL LANDS, CAN AND MUST BE EVANGELIZED.**

By the Prudential Committee,

**S. WORCESTER.**

*Cor. Sec. A. B. C. F. M. and clerk of Prud. Com.*

*Salem, January, 1818.*

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FROM THE PALMYRA (N. Y.) REGISTER.

### SYNOD OF GENEVA, N. Y.

The Synod of Geneva convened at Rochester, Feb. 18th, 1818, and report:

The Synod of Geneva has six presbyteries, viz.

	No. of ministers.	No. of churches.
Onondago	19	27
Cayuga	15	26
Geneva	14	21
Bath	6	10
Ontario	19	16
Niagara	9—82	16—116

Some of the ministers, belonging to the Synod, have the pastoral charge of churches not yet connected with any presbytery; and some have no pastoral charge. Twenty ministers and seventeen hundred and ninety-one communicants have been added to the Synod the last year.

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### STATE OF RELIGION.

From a free conversation had on the state of religion within our bounds, it appears, that in all our presbyteries, there is an increasing attention to religious concerns. Most of the congregations belonging to the presbytery of Cayuga, have been graciously visited; many sinners have been convinced, and hopefully made penitent and humble, and the professed friends of Christ have generally been revived and made to rejoice in the God of their salvation. In the congregation at Auburn, the work of divine grace has been extensive and glorious; two hundred and ten have already united them-

selves to the church, and are rejoicing in the love and service of their Redeemer.

The congregation at Ithaca, has shared largely in divine quickening. The two congregations in Geneva have also been graciously visited, and God's children refreshed. In the presbytery of Onondago the riches of divine grace have also been displayed during the last year. In the town of Camillus the Holy Spirit has been gloriously shed down, and a church constituted, consisting of about one hundred members. The congregation in Otisco has also experienced a plentiful effusion of the Spirit. At Salt Point, and in the villages of Orville and Liverpool, the riches of redeeming love have been experienced.

The congregation in Richmond and Genessee, in Ontario presbytery; and the congregation in Buffalo, in Niagara presbytery, have been graciously visited, and the number of communicants very considerably enlarged.

During the last year, Sabbath schools and Bible classes have been instituted in many of our congregations, and have been productive of much good. Monthly concerts for prayer, and weekly conferences have generally been observed. These, with the stated female prayer-meetings, observed in many of our congregations, with an increased disposition to remember the Sabbath day, to keep it holy, and to attend on the stated and occasional preaching of the word, have gladdened the hearts and excited the exertions of the friends of Zion.

In view of these rich blessings of our God and King, the Synod take courage, and call upon themselves and brethren, to make exertions to advance the interest of the Redeemer's kingdom, in full confidence that the time has come for the Most High to have mercy on his Zion.

The Synod are not insensible that "there remaineth yet very much land to be possessed."

The name and Sabbaths of the Lord, are, by many within our bounds, greatly profaned; which, with the intemperate, degrading use of ardent spirits, are abominations which call for deep repentance, speedy reformation, and the joint counteraction of all the friends of the Lord Jesus Christ.

The Synod thankfully recognize the good hand of God upon the congregations within their bounds, and supplicate a continuation of the smiles of the Great Head of the church, to render all his friends more faithful; to bring his enemies to bow to his authority, and to fill the world, with the knowledge, love and praise of his name.

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#### GOOD NEWS FROM KENTUCKY.

*Extract of a letter from Mr. William Hamilton, to the editor, dated Paris, Kentucky, March 3.*

DEAR SIR,—Since my last letter to you, the Lord has favoured us with another opportunity of attending on a sacramental occasion,

and it was a glorious time of the out-pouring of the Holy Spirit. Twenty-five came forward, and giving evidence of an interest in Christ, joined the church for the first time, six of whom received baptism. O what a lovely sight to see sinners submitting to the Lord, and giving themselves away in a covenant of love never to be broken! We have reason to believe that the grace of the Lord Jesus Christ is not going to stop here. There is still a serious concern about the things of eternity: and it is to be hoped that the time is not far distant when the Lord will take unto himself his great power and reign in the hearts of all people. The enemy of souls is busy in trying to destroy the work of the Lord in this place. But we trust it will prevail against all opposition.

We have formed an association here, called the Paris Bible Society, auxiliary to the Kentucky Bible Society.—*Weekly Rec.*

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#### BENEVOLENT EXERTIONS.

*Extract of a letter from the Rev. Robert Johnston to the editor, dated, Forks of Yough, Feb. 21.*

The church in this place is composed of a goodly number of decent and respectable professors, many of whom, we have reason to believe, are really pious, and some, we trust, are looking and longing for times of refreshing from the presence of the Lord, though nothing very encouraging has yet appeared. We have had an addition of six to the communion this winter, and two of that number, women who have families, were baptized. We have lately witnessed an almost unanimous zeal in the Forks, in both sexes, to engage in benevolent institutions. The ladies have recently organized a Cent Society, which promises important aid to the funds of the Western Missionary Society. A Bible society, was formed on the 12th instant, including the Rev. Matthew Henderson's charge and mine, which appears to meet with very general concurrence. The day we met to organise exhibited a zeal and unanimity which the precepts of that holy book are calculated to inspire. About a hundred names were added to the long list of Zion's professed friends, at our first meeting. I expect to present you with a copy of our constitution and address, perhaps by the next mail. Late in the fall, I proposed to form a Bible class in each branch of my charge, on the plan recommended by the general assembly. So soon as I got my people to understand the design of the institution, it met with encouraging attention; and the experience of a few evenings has procured the most unqualified approbation of old and young as the best institution for improving the mind in the knowledge of God, and the Bible, that has ever been known in the church. The number that meet in each congregation, once in two weeks is generally between eighty and a hundred. As it respects myself, I can say it is the most pleasing and laborious undertaking I ever attempted. We seldom get through the examination under three hours. I believe this is one of the means by which the

Redeemer is about establishing his universal dominion on earth. Dear friend, the mighty machine is in operation, which will shortly demolish the strong holds of Satan, overturn the whole empire of darkness, and establish the Redeemer's kingdom in every land.—That this joyful event may soon be realized by every people, kindred and nation, is the prayer of your friend and brother in the gospel of our common Lord.—*Weekly Rec.*

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## REVIVAL OF RELIGION.

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FROM THE METHODIST MAGAZINE.

*Extract of a letter from the Presiding Elder of the Kennebec District, N. E. Conference, to J. Soule. Sidney, Jan. 22, 1818.*

DEAR BROTHER,—I have the happiness of announcing to you the prosperity of Zion in this section of the work. We had a camp meeting in the town last September, when bishop George visited us, and I think we have never before had one of such general utility in this vicinity. Fairfield and Clinton have shared the most largely in the blessing. Not much short of an hundred have since professed converting grace in Fairfield. Seventy have already united with us in society, and not one has yet gone to any other people. A considerable number of the converts are people of middle age, and of established characters, as good citizens. This adds great strength to the old society. The work is still progressing.

Orrington has been visited in mercy, and the revival is still advancing. Bucksport is just beginning to receive the shower, and the prospect is very promising. Belmont and Northport are now enjoying the smiles of heaven, and manifestations of grace in bringing home the travail of the Redeemer's soul. The work has commenced among the German inhabitants of Waldoborough, by a providence worthy of note. The settled minister refused to baptize the children of the German inhabitants, unless they would join the church, which they did not feel free to do. By a German brother, they were directed to present them to brother Mc. G. Accordingly, a number from the neighbourhood of the Bridge attended his appointment a few miles distant, and had their children baptized. But the best is, the parents were awakened, went home penitent, and soon found pardon through Christ. This introduced brother Mc. G. into the neighbourhood of the Bridge, which has produced a very considerable awakening, and in very respectable families. O. B.

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